

Vayakhel-Pekudei 2013

1.

### Achdus

Nachlas Tzvi pages 244-245

"ויקהל משה את כל עדת בני ישראל ויאמר אלהם."

“Moshe assembled the entire assembly of the children of Israel and said to them etc.” (35, 1)

The question arises, **why did Moshe specifically gather the Jews at this juncture?** A high level of kedusha (holiness) is when there is achdus (unity). The Zohar HaKadosh explains when the Jews are separate from one another then profanity will exist. The Jews were at this lofty level when they received the Torah, as the pasuk (Shemos 19, 2) states "ויחן שם ישראל נגד ההר." "Israel encamped there, opposite the mountain." Why is this pasuk in the singular tense, seemingly it would be much more logical for this pasuk to be in the plural tense after the fact that this pasuk refers to approximately 3,000,000 camping by the mountain? Rashi quotes the Mechilta that answers and explains that the Jews were like one person with one heart (כאיש אחד בלב אחד). Conversely, when the Jews worshiped the golden calf, a separation existed amongst them. This parsha of Vayakhel was said after Yom Kippur, after Hashem forgave them for the sin of the golden calf. **Moshe descended and strove to bring the Jews back to the lofty state of proper unity that they had prior to the sin of the golden calf. Therefore, specifically at this juncture, Moshe gathered the Jews together; it was in order to reunite them. In order to fix the broken rope, that was once complete. Dissimilarly at other times this reuniting was unnecessary because their unity was complete and the rope was never severed.**

We can learn a great lesson from the aforementioned explanation. Achdus is incredibly important. Achdus means everybody being on the same page. Meaning, **true achdus is all Jews following in the way of the Torah and mitzvos.**

2.

### Importance of each mitzvah

"ויבא את הארן אל המשכן וישם את פרכת המסך ויסך על ארון העדות כאשר צוה יקוק את משה."

“He brought the Ark into the Tabernacle and emplaced the Partition sheltering the Ark of Testimony as Hashem commanded Moshe” (40, 21)

Why did the Torah explicitly state and specify by every single action “as Hashem commanded Moshe”? The Gemara in Pesachim (102b) quotes Rav Nachman bar Yitzchak who says that ‘we do not do mitzvos in bundles.’ (אמר רב נחמן בר יצחק לפי שאין עושין מצות חבילות חבילות.) Meaning we do don’t perform two mitzvos simultaneously. We do not ‘kill’ two birds with one stone. The Rashbam explains that performing two mitzvos simultaneously can make the mitzvos seem like a burden to us. (דמיחזי עליה.) (כמשוי.) Moshe blessed every vessel individually. The pasuk alludes to this by stating “as Hashem commanded Moshe.” **We must realize that every single mitzvah that we do has tremendous importance. Furthermore, every mitzvah is independently unique.**